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Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

Dr. Benham writes, under date of August 12th, "May the Lord protect and guide us during these days of stress when the first question is how to find the money to feed the families of our workers. We are trying to do what we can for the Lord's work, but we live from day to day." That is a prayer which Americans may be charged by God to answer.

One of the Bible readers of the Mission, writing on the second day after war between Germany and France was declared, says, "We seem to be living in a frightful nightmare. This general mobilization upsets many lives, many homes," adding that she had distributed a number of Gospels among "unknown brothers" who were setting out for the army.

At the outbreak of the war our two boats were happily not in active service. *La Bonne Nouvelle*, after an excellent spring campaign on a little canal leading out from the River Saône, was laid up for repairs at Macon on the Saône, not far from Dijon, and *Le Bon Messenger* was moored at Isles-les-Meldeuses on the Marne. *La Bonne Nouvelle* was therefore well out of the way of the war, but *Le Bon Messenger*, laid up for repairs, was directly in its path. "Alas!" writes M. Guex, "*Le Bon Messenger* is a victim of the war! It was at Meaux on the Marne. When the Germans were approaching Paris the English force sank all boats that might help them to cross the Marne, and *Le Bon Messenger* now lies at the bottom of the Marne. Pastor Fontayne, at Nanteuil (his recent station on the Marne, about ten miles from Meaux), had recently written that a number of attendants at the boat meetings had openly come out as Protestants and had been left in the care of the nearest—though somewhat distant—pastors.

It is pleasant to report the recovery from long and well nigh fatal illness of the devoted friend of the early days of the Mission, Mr. William Soltau, then treasurer, but long since representative of the Mission in Great Britain. He is at last able to resume his duties at the headquarters of the Mission in London.

As the years pass the roll of friends of the Mission who "join the majority" above grows ever larger. Mlle de Broën, one of the first to welcome Doctor McAll to Paris and to labor in fellowship with him, died on the 12th of last July. She instituted a work of evangelization in Belleville, Paris, some forty-two years ago, and though in extreme old age she kept it up until her death.

The "Union of Women of France," a body of women of high social position and known devotion to the interests of their country, is grouping in its present activities all women who desire to serve France—and what woman is there who does not so desire?—in this time of emergency. Thus the Lutheran "Association for the development of feminine activity" has placed at the disposition of the "Women of France" a large group of deaconesses, nurses and "friends of the sick," with its sanitarium and House of Rest at Courbevoie, accommodating 130 sick or wounded, and has installed 80 beds in a house lately built at Sevres on a piece of property given to the society by a celebrated actress. This is only one instance of the response made by French women to the call of the hour. The Salvation Army has put its headquarters and buildings in every part of France, as well as its workers, at the disposal of the local authorities for the reception of children and the wounded, for distributions of milk and soup to needy families, and kindred services. Our Director, M. Guex, offered to the proper authorities, to be used as emergency hospitals, not only our Salle Centrale, but *La Maison Verte* and other halls of the Mission. But as it appears that no large proportion of wounded was likely to be brought to Paris, it proved best to use these buildings as workrooms for destitute women, and to this purpose they are now devoted.

OUR WAR RELIEF FUND

Officers of every Auxiliary received some weeks ago a communication from the Summer Executive Committee, setting forth the effect of the war upon the McAll Mission, and are already prepared to "fill up what is behind of the sufferings" of our brethren, the French people, by contributing not only as they have always done to the support of the religious and social work, the comfort of which is doubly necessary to them now in their deep affliction, but also to imitate the example of our Lord in contributing to the utmost extent of their ability to a war relief fund. That fund was indeed spontaneously begun in several quarters at once, and our Field Secretary is prepared to push the interest in this fund with all the enthusiastic cogency with which he has formerly advocated the various funds which he has already been instrumental in raising. The generosity of this Relief Fund should exceed all that has been hitherto shown in special funds. Yet it should by no means infringe upon our regular contributions. Though the Paris Board is practicing every possible retrenchment, yet it should be remembered that for a long time to come America will be the only source of income for the McAll Mission, Great Britain, Belgium, Switzerland, South Africa will be unable to contribute. Germany certainly will not be inclined even if able to do so.

Now is the time for McAll Auxiliaries in this country to assume, in all seriousness, some large part of that larger debt of this country to France, which has been running for nearly a century and a half.

As we go to press THE MCALL RELIEF FUND FOR WOMEN AND CHILDREN IN FRANCE has been organized by our President, Mrs. Charles H. Parkhurst, with the President and Treasurer of every Auxiliary in the United States as *ex-officio* members of the general committee, charged to take immediate steps to organize local committees and collect funds in the widest possible circle. Contributions from all who sympathize with the sufferings of the women and children of France—and who does not?—may be sent either to the local Treasurer or to the Treasurer of the Association, Mrs. A. R. Perkins at the Bureau 1710 Chestnut Street, Philadelphia, Pa.

THE MIND OF FRANCE

NOTE.—However genuine and loyal may be our acceptance of the duty of neutrality as set forth by President Wilson; however earnest the desire of the Editor to include nothing in this magazine which might wound the feelings of any reader, it is still the case that as adherents of the McAll Mission our interests are with France, our duty to enter into the mind of France in this trying hour, and to realize the needs of France so far as they can be realized and met by American friends of the Mission.

Those of us who for years past have been privileged to read French newspapers from week to week; those of us who in visiting France have come into such intimate contact with the French people as interest in the McAll Mission affords, will not have been surprised at the beautiful spirit which all France has shown since the outbreak of the war. Or rather we have been surprised, for even our high appreciation of the fundamental characteristics of the French people may not have prepared us for the calm, the dignity, the absence of villification of the enemy which have marked French people and French newspapers during this fearful period. Our own Pastor Nick no doubt reached the high-watermark of French character when, just before leaving his delicate wife and six young children for the seat of war—leaving too a work in which he has been eminently successful and which needed him all the more sorely in Lille's martyr hours—he wrote that far from rejoicing in the prospect of avenging France of her wrongs, "many are even animated with fraternal feelings, and their only desire is to bring to a halt those who have brought on this war."

Not a word of that *revanche*, even in its more accurate meaning of "taking back again" (quite another thing from "revenge"), of which our own papers have made so much in their summings up of the underlying causes of this war. All who have been familiar with the truly representative French literature of the past six or seven years; all who have even read *Jean Christophe*, that wonderful "biography of the present generation," know that France long ago ceased to think of *la revanche*, and by every means, through the interchange of children for education, through friendly relations established between learned societies and social bodies, has shown a growing desire to get near to the German people, to establish

a mutual understanding, a brotherly relation, with them. Nothing can be more profoundly true, therefore, than, to quote a writer in *Le Christianisme* of August 13th, "France has not willed the frightful slaughter which is about to begin."

Even though shocked by the irreverent confidence of Austrian and German emperors that God is with them and they cannot fail, French writers have nothing more severe to say than "God forbid that we should profane His name by associating it with the violent deeds of men! He is Love and we have no right to call Him to preside over our battles."

Our own papers have borne witness to the calmness with which the mobilization of the French army took place, and have wondered that "excitable Frenchmen" should be so self-possessed. We who know France through the McAll Mission do not wonder. It is just what we should have expected.

"I have been present at several departures of reservists," wrote Pastor Corbière. "They shouted *Vive la France*, they sang the *Marseillaise*, but I did not hear, either from the soldiers or from the crowds that watched them, one single utterance of hatred of Germany; it was an exhibition of patriotism of the purest type. * * * And I do not know that at any moment of its existence our army has ever shown itself more generous, more great, more true to its genius and its real traditions. * * * Let our patriotism be without anguish as without hatred. * * * Let us with confidence commit into the hands of our God—the God of justice—our *Patrie*, beloved and eternal France!"

An even loftier tone, if possible, breathes through the addresses of the governing committees of the various churches, Reformed and Lutheran, to their members. That of Pastor Wilfred Monod, issued five days after the declaration of war, marks the full tide of calm, of trust, of wisdom. One would fain quote it in full, for it would do us all good to enter, through it, into the mind of France at this hour, but space forbids. It begins with an appeal to the elders of the churches:

"In the tragic circumstances through which the *Patrie* is passing, our flocks are intimately touched by the call of many pastors to the colors. * * * We count upon you to take the direction of the church confided to your care, to group the men of good will, to strengthen their courage, and also to bring the active coöperation of French Protestantism to the official representatives of the country in the immense task of vigilance and helpfulness that is laid upon them."

After placing the Central Committee at the disposal of the eldership for aid and counsel in their emergencies, Pastor Monod turns to the members of the congregations:

BROTHERS AND SISTERS: Without provocation a powerful empire has declared war upon our resolutely peaceful nation, which offered defiance to no one in Europe. * * * We are overwhelmed with confusion; penetrated with humiliation at the thought that in this twentieth century, in the heart of "Christian civilization" a fratricidal conflict has broken out between nations that daily repeat the same prayer, Our Father. * * *

Assuredly the first demand of our consciences is to confess our individual faults and those of our nation. But at the same time we have faith in the destiny of our beloved France. To doubt it would be suicide. * * *

Let us then keep our faith in the ideal, however buffeted by present facts. Let not the brutal denial of events cause the first principles on which our souls rely to totter. Let us not renounce the fundamental axioms of the consciousness of Christian France. Let us not consider as "noble chimeras" the Brotherhood of Nations, or Peace by the Right. True, practice contradicts theory, but practice is what is, theory is what ought to be; practice is the past, theory is the future. Let us fearlessly affirm this faith, propagate it, defend it. Let us hope and prophesy that the yawning gulf now opened in the midst of Europe will prove to be the grave of war.

Thus the dark clouds which now envelop us will not obscure our faith in God. *God with us* is an admirable watchword, but there is one yet more admirable—*We with God!* To take sides with God; to seek before all things His kingdom and His righteousness, this is the infallible way to have God on our side. He does not necessarily stand by those who simply *implore* Him, but his support is assured to those who *serve* Him, who obey the law of the "Servant of the Most High." * * *

Today the elementary duty of every Frenchman is to forget himself. Thinking of those young men—of those men in the fullness of strength—who are offering their lives in sacrifice on the frontier; of those women—our Sainte Genevieves, our Jeanne d'Arcs—who with bleeding hearts have mobilized their souls, let us take a sacred engagement never to complain of any inconvenience whatever during the entire course of these hostilities. All cannot fight, but all can lend aid to those who fight by the entire abnegation of their persons and a disciplined devotion to the public good. * * * Above all, let us look to the misunderstood Christ, so far in advance of Christianity in the path of the future, the magnificent leader whose spirit animates his own from age to age, making them "more than conquerors," victors over sin, over hatred, over death.—Amen.

In similar strain the Committee of the Eglises Réformées Evangéliques, that of the Lutheran churches, summon their people to quiet confidence, to devotion to the country, to prayer, finding comfort even in these hours of anguish in the thought of the closer fellowship which is already resulting.

France, forgetting those divisions upon which its enemies counted for its destruction, has risen as one man in a magnificent impulse of

ardent patriotism. * * * Our soldiers have gone, resolved to conquer, ready to suffer all things, soldiers of the Right, champions of that ideal of fraternity and justice which it is the mission of France to shed abroad through the world.

It is this conviction that France is a country with a noble mission that keeps her soldiers and her people calm in the midst of the fires. Not a word of hatred or revenge, but,

May they obtain a definitive victory which will establish eternal peace among the nations. * * * Let us ask God * * * to crown the efforts of our beloved France and its valiant defenders by giving them strength to employ only just weapons in a just cause, and never to be led by feelings of hatred, to those cruel reprisals which keep alive dissensions between nations.

The italics are ours, but that these words express the determined purpose of the French people every public and private utterance of theirs makes clear.

Above all things impressive is the tone of high spirituality which rings through them all. *Sursum corda!* Again and again the words appear: *Haut les cœurs!* "Lift up your hearts!"

Let us lift up our hearts to the height of utmost peril and prepare ourselves for the sacrifices which the salvation of the common *Patrie* requires of every one of us. * * * God grant that we may be worthy of our cause, and never dishonor it by any act of unnecessary violence, by any savagery such as war, alas, too often provokes. * * * Let us ask Him to give us full possession of ourselves; not only firmness and courage in effort, but also the mental equilibrium which is ever on guard against sensational news—news which pitiless reality may transform into demoralizing disappointment. * * *

Let us pray that the baptism of blood into which Europe has been precipitated may prove the baptism of moral regeneration, out of which the nations will emerge resolved to have done with ruinous armaments and international conflicts, and to substitute arbitration for the ultimate reason of shrapnel. *Haut les cœurs*, and God be our help!

Thus a writer within a week after the declaration of war, and thus another, a week later, with the enemy almost at the gates of Paris:

Away with despair! Away with premature discouragement! This is a general measure, the wisdom of which we must admit, and to which, in the general interest of the *Patrie*, we must submit. [The falling back of the Allied Army.]

Confidence and submission under the trials which have fallen upon us, and which will fall upon us again! God will give us the strength to endure them.

Thank God that first the menace and then the reality of war have caused all our intestine dissensions to disappear and make way for love

of the *Patrie* and absolute devotion to the country. * * * Courage, confidence. * * * Let us all do our duty and *lift up our hearts!*

Who of us does not rejoice that it is for a people such as this that we are working in our Mission? Who of us will not gladly labor, make real sacrifices, even, during the season now upon us, for a country which is so evidently ordained of God to be a blessing to the world!

THE ANNUAL MEETING

In view of the tremendous events which have since occurred, April 26th seems long ago. Yet as no number of the Record has appeared since then our readers will expect to hear of the Annual Meeting of the Mission, which was held on that day in the Malesherbes chapel (Methodist), Rue Roquépine, Paris. Though the day was Sunday and unusually fine, the chapel was crowded even to the galleries and the platform. Mr. Edouard Sautter, son of the sainted president of the Paris Committee, presided. The choirs of Grenelle and of *La Salle Centrale*, which had been drilled and were directed by M. de Grenier-Latour, who is a fine musician, were present and their music, especially a selection from Haydn's Creation, produced a profound impression. These choristers, all of them working people, whose day for the most part does not end until 7 in the evening, meet at *Salle Centrale* for practice twice a week, many of them coming from such distances that they must postpone their dinner until their return home at 11 o'clock or later. No wonder that M. Sautter took occasion to praise them for their devotion. Few paid choirs are as faithful as these hard-working volunteers.

M. Guex read the annual report, some extracts from which will follow. The chief address was made by Pastor Gambier, of Dijon, who spoke enthusiastically of the work of *La Bonne Nouvelle* in Burgundy, he having devotedly aided in this work, as readers of the Record know, during two years past. By means of meetings on the boat, he said, the Gospel has made its way among the free-thinking and sceptical population of that province, where it has been almost universally welcomed with visible results; scattered Protestants (*les disséminés*)

have been discovered and made known to each other, have been gathered in groups and their drooping faith revived.

M. Beigbeder announced that the Paris Committee was earnestly seeking for the right man to follow up the work of the boat, to conserve and strengthen the impression it makes. An evident sensation of pleasure followed his announcement that American friends were about to present the Mission with a third chapel boat.

M. Sainton, who was to have told of the remarkably fruitful work in Brittany, was unable to be present by reason of illness. Happily we learn that he has since recovered.

THE DIRECTOR'S ANNUAL REPORT

Though M. Guex had held the office of Director for a few months only, he had so faithfully studied the work, visiting all the stations throughout France and becoming acquainted with all the workers, that he was thoroughly competent to sum up the work of the year. He took early opportunity to pay a just tribute to his second in office, M. de Grenier-Latour:

I should be ungrateful indeed if in the outset I failed to express my lively and profound gratitude to the brother whose devotion to the Mission recoils from no sacrifice, and who was kindly willing to stand at my side to second me from his long and rich experience. I am speaking of M. de Grenier Latour. It is due to his daily collaboration and his tireless devotion that the Mission has not too severely suffered from the change in direction. * * * * *

First of all let us look into the true McAll hall, the typical hall of our Mission; the hall open to every passerby whom a zealous doorkeeper seeks to induce to enter. It is the hall on the Boulevard Bonne Nouvelle of which in a few days we shall celebrate the thirtieth anniversary. * * * A hall in which every night during all these years the Gospel message has been spoken to an audience who have shown the remarkable capacity of absorbing 365 addresses a year, and who have given good proof of the benefit they have received.

After sketching other halls in which the activities were more varied, and in which special efforts were made in behalf of children, M. Guex continued:

From the recognized social needs of those around it has come to pass that the Popular Mission has been led—even

constrained—to extend its work, to add to evangelization strictly so-called social enterprises which still have a distinctly religious character, and which are placing it in the front rank of pioneering works whose purpose is the uplift of the people.

* * * I shall never forget the impression made upon me when I first studied the complex machinery of that enterprise which under the name “Fraternity” includes, besides the religious work of the Sunday and Thursday meetings for adults and children, the prayer meetings and Christian Unions, a society of Christian Social activity, a social secretary, a circle for philosophical and religious study, a temperance café, to which we must add sections of the Blue Cross, the Blue Star, a Band of Hope, an *Ecole de Garde*, a vacation school, a patrol of Boy Scouts, a workroom, not to speak of a printing office, a library and a coöperative society. And I shall never forget the emotions of that evening last November when at the inauguration of the new Conference Hall of that Fraternity I found myself with Messrs Beigbeder and Chastand face to face with a crowd of 600 workingmen, calm, respectful and full of joy. That evening I recognized that there were yet in store bright days for the Gospel in France and a noble work to be done by the Popular Mission.

Is this to say that the Mission should now confine itself to creating and developing such works as those of Nantes, Fives-Lille, La Maison Verte and our *Salle Centrale*, and give up direct evangelization? Far from it. The better we know the work of our Mission boats, the vanguard of our little army, the more we shall appreciate their service to the cause of religion in France.

After showing how the Mission Boats spread abroad “the good name of Protestantism” and awaken the gratitude of pastors and church members, not to say of unbelievers, wherever they go, M. Guex cited the striking testimony of an editor in Tournus on the Saône, which has already been given to our readers, and of the pastor at Chagny, which also appeared last winter in these pages, reviewed the evangelizing work of our *Semeuses* from Brittany to the center of France and in Paris, and then spoke of special works effected by certain of the workers.

Thus at Desvres M. Canet organized among a people poverty-stricken beyond all others, classes of illiterates, teaching pupils 35 years old to read. Thus in Paris Mlle Savary,

aided by Mlle de Garis organized the first section of *Éclaircuses* in France, modeled upon the Girl Guides of England, to make our young girls into "not inept boys, but efficient women." This is an innovation which does honor to the *Mission Populaire*. * * * Among important events of the year I would mention the building of the new hall at Nantes through the generosity of our American friends, and the giving over of our Limoges work to the Evangelical Society of the Limousin, by which step M. Canet, long in charge at Limoges, could be transferred to Desvres * * * the removal of our Parisian *Semeuse* to a town on the Oise to lend aid to a daring attempt at evangelization in one of the most difficult working class populations, where it was impossible to hire any hall. Thus once again one of our *Semeuses* is called to a pioneer work to break up the hard soil and sow the seed in untilled ground.

M. Guex told of the reopening of the Fraternity in Roubaix, the opening of a new Mission Hall in Nice—not under the auspices of the Mission, indeed, but by a convert of our work in Paris, reviewed the "almost church under the name of Foyer," which is the lasting result of the work of the *Bonne Nouvelle* in Nemours many years ago, and after reviewing certain changes in the *personnel* of the Mission, added:

How does our gratitude go out to those distant friends on the other side of the Atlantic who of their generosity have provided funds for the construction of a building in Rue Cantagrel, where within a few months M. Merle d'Aubigné will have the joy of carrying on his work, and who but a few days ago have invited us to lay down the keel of a third Mission boat and to order the building of a sixth *Semeuse*? Gifts truly princely which simply increase our responsibility and would, indeed, add to our financial difficulties if we did not know that we can count upon the fidelity of these friends, and still more upon the faithfulness of God. * * *

M. Guex concluded:

A poor woman in Montmartre, 88 years old, tells us that as her legs are so feeble and trembling she safeguards herself from falling by going upon her knees before setting out for the Hall. It is a good recipe for the Christian, and for all Christian efforts. When the limbs fail us and we fear that we shall stumble in our work, let us go upon our knees.

WHERE ARE THEY

It could not be otherwise than that the outbreak of war should cripple the forces of the Mission. Not patriotism only, but a profound sense of the world significance of this conflict would call to the colors every able-bodied son of France. Since the disestablishment of the churches pastor and priest alike count as *men*, without regard to their functions, but it is to be noted with a new realization that France is by no means fundamentally irreligious, that so far as possible pastors and priests are being enlisted as chaplains or detailed for hospital duty. On the very day after war was declared against France the Minister of War issued orders to the generals in command of army corps to nominate chaplains for their regiments, and this order was promptly obeyed. Among the first to offer himself for duty was our revered and valued Pastor Henri Nick, of Lille. He is attached to the First Army Corps field hospital staff. Who can imagine the scenes of horror through which that devoted servant of God has already passed? He did not leave his flock entirely orphaned. Professor Vallée, of the University of Lille, has taken his place. Heavy but blessed must have been his task during the days when the war flood swept over Lille. Pastor L. Peyric, of the Maison Verte; Pastor Gallienne, of Grenelle; have gone, Pastor Canet, of Desvres (who is with the Twelfth Army Corps); Pastor Bruce, of Rouen (with the Second Army Corps); Pastor Gambier, of Dijon, who did such valiant service on the Bonne Nouvelle last winter, is with the Eighth Army Corps, and especially attached to the forts at Dijon; Pastor Creissel, of Alfortville, is with the army.

Not pastors only, but laymen upon whom our Mission is wont to depend are serving with the colors. M. Beigbeder was one of the first to go, and with him two of his sons. A "most devoted young Christian" who has been valiantly aiding M. Cooreman in Nemours is with his regiment, and many hearts still devotedly given to our work are torn by anxiety for dear ones. The eldest son of our Director, M. Guex, is with the colors in Alsace; the son of M. de Grenier Latour, Assistant Director, is with the forces at Verdun;

the eldest son of M. Henri Merle d'Aubigné is in the army. The large contribution of his family to the cause may be learned from his letter on another page.

So far, our latest direct news at this writing is of August 29th. How many have since then been called to the colors we cannot know. The religious newspapers inform us that of the 450 pastors of the "evangelical" wing of the Reformed Church 280 are liable to be called, and that as a matter of fact over 200 had already joined the army.

THE CALL TO PRAYER IN FRANCE

On the very day when war between Germany and France was declared the French Committee of the Evangelical Alliance issued, through the religious press, its call to prayer. Recognizing the impossibility of large assemblies, in view of the "pressing duties which will summon us in every direction where charity may be called into action," the call summoned Christians to meet in "small circles in every place where a group of evangelical Christians may be found, the term being used, it need not be said, in its largest and fullest significance. "Thus," the Call continues, "we may cover the entire surface of Protestant France with a network of united prayer."

It is especially interesting to see this call is signed, as Secretary, by F. Christol, the friend of Doctor McAll, whose conversion took place in a station of the *Mission Populaire*.

Now that the scene of our Mission is passing through the fires of war, it is worth while to cast a glance backward and take account of some of the events which, without premeditation, were preparing the mind of France for the fearful trial. Notable among these was the convention of the Student Federation, which occurred in Paris in the end of February, when 260 French and 48 foreign students—Alsatian, Swiss and German—met for prayer and counsel and were reminded by Pastor Wilfred Monod in his inaugural address of the bond which united them all in one. "Whosoever will do the will of my Father, the same is my brother and my sister and my mother." Notable also was the National Congress of the Christian Endeavor Societies held in Lassalle, a picturesque town of the Cevennes mountains, where after various sessions in the three

churches of the town an open-air meeting was held on Sunday evening, the interest of which proved to be so great that the usual public ball was interrupted for want of dancers, and the crowds around the bulletin boards, awaiting election news, "were captivated by the orator, whose success was something fantastic," observes the newspaper report. This Congress was intended largely as a preparation for the International Congress due to be held in Paris in 1915. Who shall say when or where that Congress will be held?

Among other anticipated events which may be postponed by the war is one of real financial importance to the Mission—the Annual Sale held in Paris every December, and which usually brings in a goodly amount. Preparations for this sale are carried on in the several stations during the greater part of the year, and friends of the Mission usually contribute generously to it, Mme Bach, wife of the President of the Paris Committee, being the treasurer of the work. In London Mrs. Soltau is also in the habit of organizing, not one, but several sales for the benefit of the Mission. Will it be possible for them to be carried through, this year? Such funds will never be more urgently needed than in this year of fire and sword.

Notice has also been given that the Bible Convention, annually held in Morges, Switzerland, and largely attended by French Protestants, will not be held this autumn. And the interesting Assembly of the Society of the History of French Protestantism, which in recent years has annually been held in "the desert" of the Cevennes at Mas Soubeyran, the birthplace of Cavallier, the hero of the Camisard War, which was announced for September 13th, has also been postponed "until a happier time."

The McAll Mission was not only the first to introduce into France the Boy Scout movement (*Eclaireurs*), to it is also due the formation of girls in analagous groups (*Eclaireuses*), corresponding to the Girl Guides of England and in a certain degree to the Camp Fire Girls of America. Any girl between 10 and 18 who presents an authorization from her parents is, however, eligible to the *Eclaireuses* without distinction of religion. Much emphasis is laid upon moral as well as practical instruction.

SALLE CENTRALE LAST SPRING

REV. DANIEL MONNIER

On the 26th of last April we had the joy of admitting to our church by baptism three of the children of our Thursday School. The father of these children had consented to their baptism but did not desire it. He was present, however, not only for the baptism, but for the church service which followed it, having come to me after the baptismal ceremony, grasping my hand with tears in his eyes. It was indeed touching to see those three children standing before the communion table with bowed heads to receive the water of baptism.

A few days before this, after our Sunday evening meeting, a young woman of about thirty asked to speak with me. "I desire to be of your religion, sir, as soon as possible." Thinking that this might be merely a sudden impulse I advised her to reflect seriously before taking such a step. "Ah, sir," she replied, "the reflecting is all done. I have been attending your meetings for nearly a year. What must I do to belong to your church?"

Naturally, I felt the need of speaking with her more at length and asked her to come to my study the next day. She came, and a few days later came to our apartment for a long conversation with my wife and myself. It appeared that she has an excellent position in a bank. She had long been entirely without religion, having forgotten all that she had been taught in childhood. She now asked permission to join my class in religious instruction, with pupils of from thirteen to fifteen.

Among these is a very intelligent boy whose parents asked me to instruct him with a view to baptism. Neither father nor mother has any religious belief, but they are unwilling that their son should follow their example. Let us hope that they may eventually follow their son's example and unite with the church. They are already attending our Sunday service and our evening meetings.

An aged woman who belongs to our Mothers Meeting but had never come to the Sunday service brought to me an abandoned child of seven whom she had picked up in the street—an intelligent little man of seven years, very rudi-

mentary as to education and somewhat too picturesque as to speech. Now the adoptive mother—or rather, grandmother—brings her little boy regularly to the Sunday service. It often happens that children bring their parents to us, and through us, to the Lord Jesus.

* * * * *

The children of the Sunday and Thursday schools have joyfully adopted our new Bible reader, Mlle Martin. She loves children and seems to understand them. She is most welcome to us all, especially to the seven volunteer workers in our Industrial School, who had been somewhat overwhelmed by the ever-increasing number of pupils. Let me introduce them to you—our American friends will like to know them and their functions in the school.

Mme Lougue, drawing; Mme Most, sewing—elder girls; Mlle Guex, fancy basket work; Mme Croye, Mme Fouché, embroidery, canvas work; Mme Painçon, shoemaking, various works—large boys; Mme Monnier, netting, reticules and hammocks. As you see, our Director kindly lends his daughter to us once a week. The other ladies are members of our little church. Sometimes baby keeps my wife at home, and others are sometimes prevented from coming, so Mlle Martin's help is all the more valuable.

No sooner had Mlle Martin arrived in Paris from Marseilles than she came to my office for instructions. I gave her a plan of Paris, an omnibus guide and a list of addresses for the most urgent visits. It must be confessed that Mlle Martin got lost in the omnibus guide, but she readily understood the plan of Paris, and bravely set out to make her visits on foot, some of them far beyond our quarter of the city. Since then, however, she has gradually familiarized herself with our methods of transportation.

Since the above was written the outbreak of war and other causes have made great changes in our *Salle Centrale*; Mlle Martin, unable to endure the climate of Paris, has returned to Marseilles, and nearly the entire building is transformed into workrooms for our destitute women.

Subscribers to the Building Fund will not be surprised to learn that the erection of the new building for M. Henri Merle d'Aubigné's work has been postponed on account of the war.

FOR THE SOLDIERS

As every French youth (with certain exceptions, but without respect to social or financial conditions) is expected to give three years of his early manhood to service with the colors, it is only to be expected that the minds of pastors and religiously disposed patriots should at all times be deeply concerned for their spiritual welfare. A few years ago an admirable little "Book of Prayers for the French Soldier" was compiled and widely distributed among new conscripts. Since the outbreak of the present war a special effort has been made to provide every Protestant soldier with this little book by means of the chaplains of their regiments. Furthermore, through the generosity of certain men of means a four-page leaflet, especially adapted to the present crisis, has been prepared and is being as widely distributed as possible.

The first page of this leaflet contains the words, "To the Children of France who are fighting for Liberty and the Right." "Sweet is Peril for Christ and France" (the last words of a famous Huguenot in the old religious wars); *Dieu et mon Droit* (the well-known watchword of the French army).

The inner pages contain the familiar text: "The Lord is my rock, my fortress and my salvation, I shall not be moved." "God so loved the world, etc." "The things which are seen are temporal, etc.," a fine utterance of Louis Pasteur, a quotation from Oberlin's address to the Alsatian volunteers of 1792, the Lord's Prayer and the psalm "Out of the depths." The last page is left blank for notes by the soldier himself. Who can even dream the comfort that this little tract may bring to thousands of soldiers dying on the field of battle?

Furthermore, the Paris branch of the British and Foreign Bible Society provides copies of the Gospels for distribution among the new levies going for the first time to the field. The National Committee of Protestant Military Chaplains publishes weekly, in the religious papers, a request that "pastors, laymen, parents and friends," knowing of soldiers, whether in the active, the reserve, or the territorial army, will at once

send their names and addresses to this committee that they may be put into touch with the chaplain of their regiment or post.

We are glad to recall to mind that the McAll Mission has never been negligent of the soldiers. In former times it established soldiers' reading rooms in several garrison towns. Not long ago a conscript wrote to his pastor: "I was very happy when I found near our barracks a McAll hall, which was open as a reading room every evening. Nearly 60 of us soldier boys used to frequent it. We found writing materials there and cocoa for those who were thirsty. It was so pleasant there! Complete silence; a tree at Christmas time. * * * In my company there were eight Protestants from three departments. I remember a sergeant who came from my country, formerly a student for the priesthood. He, too, went to the reading room. He had a New Testament and sometimes at night he would come and sit on my bed and we would have religious discussions, to which the other soldiers listened respectfully. There was never any reason to complain of these comrades." May we not believe that to some of these soldiers the memory of those religious discussions in barracks may have proved a solace in their hour of mortal agony, and an introduction to the supreme joy of heaven?

OUR DEBT TO FRANCE

Twenty-eight years ago those who attended the Annual Convention of our Association heard a paper on that subject which would well repay rereading now by all who are asking themselves what, in this dire emergency of France, we as Christians of America owe to her. One paragraph at least may be worth repeating here:

And when we recall to mind that it was the money sent to us by France in her time of utmost financial embarrassment which hastened the bankruptcy of that country and precipitated the outburst of the French Revolution * * * when we learn that by reason of our national policy we have never, through all her bitter struggles of a hundred years been able to extend to her material aid, what shall we then say of our debt to France? * * * France, Christianized and bound to America in the alliance of Christian brotherhood, who shall say that thus sacredly allied, these two may not bring about the regeneration of the social order and inaugurate the blessed reign of peace on earth?"

A GLIMPSE INTO CERTAIN STATIONS

DESVRES

There is sorrowful interest in reading M. Canet's enthusiastic reports, remembering that now he, like so many of our workers, is serving as chaplain in the army. "Thank God," he wrote before the annual meeting, "we can give an excellent report of the work in Desvres. The Thursday schools are crowded, so that we hardly know where to put the little ones. Through them we become acquainted with the grown-ups.

* * * Our Young Men's Meetings are admirably successful. We have given the name 'The Key of the Fields' to this group, whose holiday excursions have had the best possible effect. * * *

As for our temperance work, you may judge of its importance when you learn that we have received 57 signatures for the Blue Cross and 54 for the Band of Hope.

* * * A man who has always approved of our work, though an unbeliever, has lately been converted. He is foreman in a porcelain factory and a Municipal Counsellor; with our friend Thomas, whom you already know, there are now two pronounced Christians and members of the Blue Cross in the Municipal Council of Desvres." That all was not easy for the Mission at Desvres we learn, however, when M. Canet alludes to the "surrounding darkness and the efforts of adversaries, mockings, insults, threats, outrages even." In spite of all which many souls are finding salvation. The August number of the *Le Bon Messager** gives particulars of new forms taken on by this opposition—various counter-attractions offered at the hours of Mission meetings—shooting matches, lotteries, etc. "But they had their trouble for their pains; they have simply served to turn attention to the meetings."

Naturally the liquor dealers are the chief enemy of a work which wins men, and especially young people, to temperance. There is an annual three days' fête, called the *ducasse*, during which the population in general give themselves over to drunkenness. Great hopes were cherished by the liquor dealers for the fall of the new members of the Blue Cross at this fête. But on this occasion M. Canet gave full proof of

*The latest received at this writing—and it is even a wonder that the Mission has been able to print and despatch this number.—Ed.

his fitness for his task. "The first day of the *ducasse* he took the whole band on an excursion to Boulogne-sur-mer; on the second he took them into the forest for a picnic; on the third they all stayed quietly in the *Salle*, singing hymns and amusing themselves decently. In short, there was not a single 'fall' except that of Satan."

On the great National Holiday, July 14th, the Fraternity of Boulogne returned the visit of the Desvres group and were received at the train by a procession headed by the children of the Band of Hope, and including young girls, converted drunkards and the young men of "The Key of the Fields," each group with banners. Everything passed off in the best order. The justice of the peace, who is no friend of the Mission, was constrained to exclaim, "It is evident that they are of the Blue Cross—they are so quiet." Coffee at the *Solidarité*, a prayer and some hymns, and then all set out for the forest, where football and other games, with a bountiful luncheon, occupied the day. At five o'clock the whole party returned to the *Solidarité* for a cup of tea, a prayer and some hymn singing, then the procession re-formed and escorted the sixty guests to the train. The entire town was impressed with the good order and absence of drunkenness on this "safe and sane" *Fourteenth*.

ST. QUENTIN

The newspapers have told us of the tide of war that for weeks has ebbed and flowed around this historic town. How our work there is progressing we have no means of knowing, though we can be sure that the hope which not a few men and women have learned in our hall to indulge is sustaining them through these severe trials. It is pleasant to read of the joy many of them found, last June, while as yet there was no dream of war, in the Annual Meeting of the Blue Cross societies of northern France, which was held in St. Quentin, some of its sessions in the Foyer du Peuple. It was there that a group of miners from the neighboring town of Liévin gave an affecting drama entitled "From Deep to Deep." At a banquet the next day in the Foyer 220 persons sat down at table. That evening 700 persons came together in the circus to hear addresses from noted temperance workers, among

them our devoted Pastor Nick, of the Foyer at Fives-Lille. The addresses were followed by an "anti-alcoholic" moving picture show.

MARSEILLES

At the *Fraternité Chrétienne Populaire* on the 7th of June a large company came together to bid farewell to Pastor Gross, who had accepted a call to a church in Switzerland. Pastor Gross has been particularly active in the Mission, and for some weeks during the absence of our evangelist, M. Roux, he took upon himself the greater part of his work. His departure from Marseilles is therefore felt as a real loss to the Mission.

GRASSE

The usual interesting Gospel campaign among the neighboring Alpine villages was carried on during the early part of the summer, beginning on Ascension Day. On Whitsunday a number of Christian Endeavorers went by way of the far-famed *Gorges du Loup*, and then by steep and rocky paths, to the little village of Courmes, nearly 4000 feet above the sea, which for more than twelve years has been evangelized from Grasse, and where visitors always receive a warm welcome from the eighty families of the village. The entire day was spent in visiting these good people and distributing Gospels, tracts and religious papers. A picnic dinner and an outdoor service with a full hour of hymn singing varied the occupations of the day.

Toward the middle of July M. Quéhen, our evangelist, wrote: "Pray for the summer campaign in our dear Fatherland; the times are serious and the possibility of bringing our people into contact with the pure Gospel may be of short duration!" Prophetic words, of which the writer himself could hardly have realized the significance.

NICE

"Early in the spring," writes M. Malan, "an aged couple removed to this city from their home on the banks of the Marne. At once they sought out the Mission hall, bringing with them the *Cantique* which they had received on *Le Bon Messenger*, where the Gospel was so well explained." Since the boat visited their town, they said, life has been trans-

formed to them, and their one wish is to spend their few remaining years in doing good and glorifying Jesus.

"Not long after, a lady came who had lived in Tournus, where the boat *La Bonne Nouvelle* had spent nearly a month.* She told us how instructive and beneficial were the meetings, how clear and easily comprehended the Biblical instructions—such a contrast to those of the curé!

"In certain respects our work at Nice may be likened to that on the boats, except that it is not the halls that move, but those who attend! Today Russians and English, tomorrow Swedes, Italians, Americans, Germans—even a Japanese! A Spaniard buys a Bible and comes again long after, bringing his Bible to tell us what a treasure he finds it.

"A like diversity exists from the social point of view. Decayed Princess, doubtful Countess, gamester ruined at Monte Carlo, worthy working man, turbulent drunkard, poverty-stricken wretch without food or home, suffering invalid, prosperous citizen, woman of wealth, modest working girl, forlorn outcast—all these have visited our hall.

"Even greater contrasts occur in the order of thought. Of course we have Protestants, Catholics and free thinkers of all shades, and besides these Theosophists, Christian Scientists, Spiritualists, Zionists, Occultists, Socialists are found in our audiences. To all who come we offer our Sunday and Thursday services, our Sunday schools, workrooms and Bible studies. Once a week we have an Italian service for those whom our French services cannot reach."

The most interesting event of the year is perhaps the opening of a new hall, in a distant part of the city, by a Parisian gentleman who spends his winters in Nice, and who, converted in one of the Paris halls, has shown his gratitude by opening a second hall in Nice. This gentleman has a remarkable gift for talking to children, and he proposes to carry on in this hall, with the aid of his wife, both a Sunday and a Thursday school. Meetings for adults will also be held in the hall, with the help of the pastors of the Reformed and Waldensian churches.

*As was interestingly reported in THE RECORD for November, 1913.

FRANCE IN PRAYER AND AT WORK

Even our own newspapers have noted the thronging of the churches—but a short while ago so deserted—since war broke out. In fact this new religious interest is not all due to the war, nor is it an emotion of yesterday. Thoughtful observers and writers have for two or three years past been aware of an incoming tide of religious feeling. Our Director, M. Guex, wrote as long ago as last January of “the revival of religious idealism which is manifest in France.” The recently mobilized soldiers gave evidence that this “revival of religious idealism” had reached them. A writer in the *Echo de Paris* writes of the “affluence of soldiers in the churches. I have gone in with these cavaliers, these artillerymen, these foot soldiers, and I can attest that great numbers of them have confessed, have communicated, and not only such as were in the habit of religious practices, but many others. For their sakes priests are passing whole nights in the Confessional.”

A writer in *Evangelie et Liberté* says: “We see our Protestant young soldiers falling upon their knees and praying with fervor before leaving those they love, perhaps never to return. Such as these will be as gentle as they are brave. Intrepid in battle after victory they will know how to respect even in their enemies that sacred humanity for which Jesus poured out his blood upon the cross.”

Yes, with one accord the nation is betaking itself to prayer. Prayer meetings have been instituted in the church of the Saint-Esprit, Paris, on Tuesdays; in that of Pentemont on Wednesdays; at the House of Missions and in our Bercy Church on Thursdays; at Argenteuil and in the Luxembourg Chapel on Fridays, and on Friday evenings in the Fraternity of the Rue Tournefort. On August 17th a remarkable manifestation of Christian brotherhood took place in the Church of the Saint-Esprit, crowded to the doors and decorated with the French, English, Belgian and Russian colors, while the chaplain of the British Embassy, the Archpriest of the orthodox Russian Church, an English and five French pastors took part in a religious service.

And while they pray they work. The company of the magazine *Foi et Vie*, which for several years has carried on,

by means of lectures and concerts, an extensive educational and social work, perhaps took the initiative in serving the country at this time, but churches and various associations were not slow to follow. The Fraternity of the Rue Tournefort, already named, has put its rooms at the service of *Foi et Vie* for a bureau of employment and assistance. The Mayor of that *arrondissement* moves to the same fraternity building the municipal employment bureau and the two are working together. The Association of Women Students has offered to assist by visiting and caring for the sick in their homes. A workroom for women has also been opened there and the neighboring *Concordia*, with which Mrs. Mesny is closely associated, provides a midday meal for these women workers and cares for their children in its own building. A similar work is maintained on the other side of the river by the Young Women's Christian Association, under the direction of *Foi et Vie*. Groups of Boy Scouts (*Eclaireurs*) are attached to both and their fidelity and efficiency are noteworthy. Five of our Paris halls are being used as workrooms for women.

And so all over Paris and France. The Preparatory School of Theology in Batignolles (Paris) has been placed at the disposition of the Red Cross branch of the Union of the Women of France, who have established there a workroom for the women of the quarter whose husbands are with the colors. The Normal School of Boissy-St. Leger (a suburb of Paris) has also been offered to the Union of the Women of France, who have established there a Red Cross First Aid Hospital of 25 beds. An auxiliary Red Cross hospital of 75 beds has been organized in the Young Men's Christian Association in the Rue de Trévis. An *ambulance* has also been established in the House of Deaconesses.

A striking illustration of the way this calamity has drawn together men whose ways have hitherto lain far apart is found in the volunteer committee of National Aid, the alphabetical list of whose members begins with the Archbishop of Paris, Mgr. Amette, and closes with the well-known Protestant pastor, Charles Wagner. It also includes the name of the Grand Rabbi of Paris. The president of this committee is the President of the Institute of France—probably a free thinker.

A WORD FROM PASTOR NICK

To the President of the Boston Auxiliary,

DEAR MADAME:

You know that the French neither desired nor sought for war; it was forced upon us. All are starting off with calm and with enthusiasm. Many even are animated with fraternal feelings, and their only desire is to bring to a halt those who have brought on this war. Let us ask of God that these horrors shall soon come to an end. As a Protestant chaplain was lacking in the First Army Corps, I am going to console the wounded and dying. God willing, I leave today (August 17th) to join the Ambulance Corps on the Eastern frontier. Beyond that, I do not know where we go, as I follow the troops on the march. I do not know what will come in the future; our lives are in God's hands. Ask him not to abandon his people and the world, in this crisis of barbarism. Whatever comes, I commend and confide to you the work at Fives, to which I have given the best of my heart and the longest part of my life. Pray also for my wife and my six little children! God be with you. I want to express my profound gratitude for all, you, in Boston, have done for Fives—the work here progresses, notwithstanding the war. The audiences, mostly women, are large. It seems as though this terrible trial forced the people to humiliation and repentance. As almost everything has stopped for lack of arms to work, and as the workman has nothing laid up, poverty and want are beginning now and will be terrible this winter unless God comes to our aid. I cannot urge you too earnestly to collect, in the different auxiliaries, funds for aiding those who need help in this terrible time.

A layman writes to the *Le Bon Messager* for July: "I desire to express my admiration for the McAll Mission. * * * It is a remarkable work and meets a real need of our country. In the depths of my own heart I cherish a great gratitude for what it has done for me, for by its means Christ drew me to himself. Blessed be Robert McAll, the chosen of God to spread abroad his word in France. * * * Let us all ask Him to protect the Popular Mission and make it even greater and more prosperous."

THE SEMEUSES

There was some question in July of removing the *Semeuse du Nord* from Tourcoing to Hautmont, near Maubeuge. Happily, this plan was abandoned and the little portable hall was simply moved to another place in the outskirts of Tourcoing. One shudders to think of the horrors to which our hall and its devoted workers, M. and Mme Néboit, would have been exposed had the original plan been carried out. There are abundant proofs of the good work done in this *Semeuse* in the neighborhood of Tourcoing.*

The two *Semeuses Bretonnes* at Vannes and Saint-Nazaire continue their beneficent work. That at Vannes has stood all summer upon a piece of ground loaned to M. Sainton by a Roman Catholic in gratitude for the good he himself received in the hall. It is interesting to see the picturesquely clad peasants crowding into the *Semeuse*, but still more interesting to hear them tell of what they have learned and experienced there. At St. Nazaire the *Semeuse* is stationed in a very poor quarter, mainly of thatched roofed houses of clay, but the people throng the little hall and press around the doors and windows to hear what is said within.

The Parisian *Semeuse* was moved in the early summer thirty miles northeast to Montataire, on the Oise, a factory town containing 8000 working men of the most turbulent and anti-religious character. Threats of death to the evangelist have not been lacking; revolvers have been fired in the air to deter those who would attend from entering the little hall. Numerous holes in the roof bear witness to stones thrown from the street. Notwithstanding which there were never fewer than fifty persons present, and sometimes as many as 180, especially when temperance was the subject. But quiet was secured only by locking the door against intruders. On the first evening in July, when the Director, M. Guex, was present, the walls were assaulted by a band of young working men. "In fact," says the writer in *Le Bon Messager* for August, "the services seem likely to become glorious by being

*Latest advices show that this *Semeuse* was taken apart and stored in a place of safety before the war cloud swept over the region of Maubeuge.

transformed into a fortress. * * * Yet that good is being done, there is no room to question."

Montatain, being on the Oise and directly in the path, first, of the rapid onrush of the invading forces, and then of the "turning movement" of the Allies, one cannot but wonder with dread what may have been the fate of the little building so near to being "transformed into a fortress" and of those who welcomed, as well as those who opposed the message of peace that it brought to the working people of the little town.

As for our fifth *Semeuse*, the one loaned to the Société Centrale, it is far away in the hills of central France and well out of danger.

HOW IT SEEMED IN FRANCE

A letter from M. Henri Merle d'Aubigné, then in Switzerland, dated August 14th, gives some idea of the amazement with which the people of France learned of the declaration of war:

When my family and I left Paris for our holidays on July 22d everything seemed quiet to people like ourselves, who are neither in the political nor in the military sphere. In Geneva on Sunday, 26th, I guessed from Pastor Fulliquet's prayer in the Cathedral that something was going wrong, but I could not believe that the German Emperor would take upon himself the responsibility of a general conflagration. On Sunday, the 2d, the news of the declaration of war of Russia to Austria reached us in Adelbaden, as we were going out of a German Bible class! * * * The news gave us, as you may imagine, an awful blow. Nearly all the young men we know are under arms. We have more than twenty nephews and cousins who are officers in the French, British and Belgian armies. * * * It makes my heart ache to think of the hundred thousands of widows and old maids that will live desolate lives after their husbands or would-be husbands have died on the battle field or in the hospital. Europe will be ruined. * *

In many ways I have more sympathy with Germans and Austrians than with Russians, but the Russian alliance was a necessity to France for which Bismark is responsible. The great evil is that in Germany and Austria the people have no real control over their government. Unless a revolution hap-

pens in these two countries I do not see how we can ever have peace. * * * *

Having gone to Geneva on August 4th to get money, rooms in Geneva for my family and a passport, I expected to leave immediately for Paris, but was stopped, as no trains were running. I saw Albert before he marched to the front with his regiment. * * * Pray God that this awful war may soon cease and that justice and freedom may not be down-trodden.

Every lover of the McAll Mission will surely find new incentive in the example of Great Britain. Missionary leaders in that empire have undertaken to raise in their own country all the funds needed to support the foreign mission work of the German and French boards in lands under the British flag so long as the war may last. If Great Britain undertakes to support missions not only France, her ally, but of Germany, her present enemy, much more should we of the United States, bound to France by ties of century-long obligation, undertake to meet all the expenses of the McAll Mission in France itself during this cruel war.

HOME DEPARTMENT

Since a terrible tragedy has overwhelmed Europe, events of the early summer seem to belong to ancient history, but they must be recorded in the annals of the Mission. Saint Esprit Church, in Paris, has for twenty years given generously to the work of *La Maison Verte*, both by pecuniary gifts and spiritual co-operation. This church, full of missionary zeal, desired to assume the entire charge of that station, beginning the 1st of October; but for one year, until October, 1915, the McAll Mission promised to contribute \$1000 towards the expenses. A similar change was made years ago in the Bercy and the Rue Monge work. There was no opportunity to consult the Philadelphia Auxiliary, which is especially interested in *La Maison Verte*, for the Board meetings were discontinued for the summer, but the President of that Auxiliary promptly expressed to the Paris Committee her cordial approval of the change, and confidence that the contributions of Philadelphia

would not be lessened, because hereafter sent unspecified; for it seems increasingly desirable that, as far as practicable, the gifts of our auxiliaries go into the general fund, as the Director in Paris knows the exigencies of the situation. Many of our noblest workers are now in the army, among them the statesmanlike M. Peyric, of *La Maison Verte*. May God preserve them!

M. Guex has opened five workrooms, one of them at *La Maison Verte*, where food is given to women suffering from hunger. "Feeding the five thousand" is our Lord's work as much as preaching glad tidings. The Mission was never so much needed as now, and after the awful war shall cease. Every other source of supply is cut off, and the very continuance of the McAll Mission depends on America, who must prove worthy of the trust.

F. M. G. W.

New York

There are many in our auxiliaries—those who have visited France, those especially of the New York Auxiliary, to which she has always been a faithful correspondent, who will grieve with Mrs. Henri W. G. Mesny in the death of her husband. As nearly all of us know, Mrs. Mesny, formerly Miss Melissa Atterbury, had for years given herself to work for the young women in the McAll Mission and elsewhere when she married the Rev. Henri W. G. Mesny, vicar of Holy Trinity Church, Paris. In the early spring Mr. Mesny's health failed and they went to Switzerland for the benefit of the air. He appeared to be recovering when death came unexpectedly. A beautiful tribute published by the officers of Holy Trinity Church shows how gifted and how noble he was, and how highly appreciated by the church to which he ministered. Mrs. Mesny is bravely planning to continue her work in Paris. A member of the Paris Board wrote: "M. Mesny's death is a great sorrow to us all. We lose in him a tried friend and the Church an able, tactful, hard-working minister."

**The Field Secretary
at Northfield**

On the 1st of August Mr. Berry traveled for twelve hours from his summer retreat to speak in the auditorium at Northfield, on Sunday afternoon. It was not the most propitious time,

at the beginning of the Conference, when many had not arrived and enthusiasm was not fully aroused, and although "the stars in their courses" did not "fight against" Mr. Berry, yet "the clouds dropped water," which kept away many who would have otherwise heard him. Nothing, however, chilled the earnestness and eloquence of the speaker. In the early morning, before the rain, he had spoken at "Camp Northfield" to young men who will soon be active Christian workers. In the afternoon he gave an able address, carefully prepared for the occasion, telling concisely of the political state, the philosophical tendencies, the often unconscious longings of the French people for God, the way in which the McAll Mission, divinely directed, responds to the situation, and relating incidents gathered from advance sheets of the French Annual Report. He was listened to with close attention, and at the close he distributed a large supply of our attractive literature to the many who were interested enough to go for it to the platform. A characteristic of the Field Secretary is that he never repeats the same address. Mr. Berry took supper with friends at the hotel, and after the last stage had taken all who wished to attend the auditorium service, about forty gathered in the parlor, where, in the simplest, most persuasive way, he told of Doctor McAll's call to France in 1871, the growth and spread of the Mission, with illustrative anecdotes of the modes of activity, changing with changing times, and of many marked results. The next morning he began the long journey back to his summer home. No appeal for money had been made, only information had been given about a field of labor second to none in importance. Was it worth while? Yes, undoubtedly. The din of war was then just beginning to be heard. What will be the condition of France—of all Europe—when these pages are printed, God only knows. When the war ceases the McAll Mission will be more than ever needed. The Field Secretary, even with the help of officers and directors of the American McAll Association, will not be sufficient to awaken the auxiliaries to fresh efforts and increased liberality, and to form new organizations that will extend a knowledge of the Mission throughout the length and breadth of this land. They need the help of everyone whose heart and will have been

stirred by such a story as that told by the Field Secretary at Northfield. We must constantly pass on the knowledge to others and pray increasingly, always remembering that prayer is unavailing without action. We must all "ask God and tell His people."

F. M. G. W.

IN MEMORIAM

Mrs. John H. Peck

One of the earliest and most loyal Auxiliary presidents of our Association went to her reward on the twenty-sixth day of last May. Mercy Plum Mann was born at Milton Hill Farm, the homestead of three generations, on a late day of 1843, was educated at Emma Willard Seminary, Troy, graduating in 1865, and taught in the school for a number of years until her marriage with President John Hudson Peck, of Rensselaer Institute, in that city. She was a member of the American Association for the Advancement of Science, being especially interested in its anthropological work; of the State Charities Aid and National Indian associations, and of the Daughters of the American Revolution; was for many years vice-president of the Emma Willard Association, for which she prepared several valuable monographs. Confirmed in Christ Church, Ballston Spa, in early youth, she later became a member of St. John's Church, Troy, with which she was in active fellowship for nearly fifty years, holding important offices in the Minister's Aid and Parish Employment Society, and being especially active in the home missionary work of her church. Her broad culture, with her interest in missions, naturally led her to take an active part in the formation of the Troy Auxiliary of the American McAll Association, of which she was active president for seventeen years, and honorary president until her death. Before she was laid aside from active service by declining health her presence at the annual conventions was always inspiring, her wide information, her considerate and refined judgment giving especial value to her counsels. After she became unable to attend in person those who had known her felt that she was present with them by prayer, and now that she rests from her labors her good works follow her in the impress that she made upon many hearts and lives.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

APRIL 4—OCTOBER 1, 1914

MASSACHUSETTS, \$661.00		PENNSYLVANIA—Continued	
Andover Auxiliary	\$ 26 00	Chester Special Gifts for Expansion Fund	\$1,035 00
Boston "	150 00	Adelaide M. Smuller Circle of Memory	11 00
" Special Gifts for Expansion Fund	475 00	Easton Special Gift for Expansion	10 00
Salem Friends	10 00	Harrisburg Special Gift for Expansion	25 00
CONNECTICUT, \$2,710.00		Philadelphia Special Gifts for Expansion	2,352 00
New Haven Auxiliary	\$ 200 00	Philadelphia Auxiliary	188 40
" " Special Gifts for Expansion Fund	2,510 00	" Special Gift for Relief Work	2,000 00
NEW YORK, \$10,953.50		Philadelphia Legacy Charles M. Morton	2,500 00
Albany Auxiliary	\$ 20 00	Wilkes-Barre Special Gifts for Expansion	85 00
Brooklyn Special Gifts for Expansion Fund	213 00	MARYLAND, \$25.00	
Buffalo Special Gifts for Expansion Fund	75 00	Baltimore Special Gift for Expansion	\$25 00
New York Special Gifts for Expansion Fund	10,530 00	OHIO, \$447.00	
New York Auxiliary	100 00	Cleveland Auxiliary	\$182 00
Syracuse "	15 50	" Special Gift for Expansion	50 00
NEW JERSEY, \$990.50		Cincinnati Auxiliary	175 00
Bloomfield—First Presbyterian Church	\$ 13 00	Indianapolis Auxiliary	40 00
Elizabeth Special Gift for Expansion	100 00	MISSOURI, \$16.00	
Englewood Auxiliary	75 00	St. Louis Auxiliary	\$16 00
Morristown "	262 50	ILLINOIS, \$1,195.00	
Montclair Special Gifts for Expansion Fund	10 00	Chicago Auxiliary	\$ 45 00
New Brunswick Special Gift for Expansion Fund	5 00	" Special Gifts for Expansion	1,125 00
Newark Special Gifts for Expansion Fund	175 00	Chicago Lake Forest	25 00
Orange Special Gift for Expansion Fund	100 00	MICHIGAN, \$61.00	
Orange Special Gift for purchase of land at Desvres	250 00	Detroit Auxiliary	\$61 00
PENNSYLVANIA, \$8,336.40		MINNESOTA, \$15.25	
Chester Auxiliary	\$ 130 00	St. Paul Auxiliary	\$15 25

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

AMERICAN McALL ASSOCIATION

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